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# Gods Loud Call FROM HEAVEN; TO

ROUSE and AWAKEN His People in the  
WORK of their DAY.

OR,

The SAINTS Great and Present DUTY, in Bearing  
and Declaring a Publick TESTIMONY and WIT-  
NES for GOD, in Owning the LORD and His  
Ways before the face of all Men, and in the midst  
of all OPPOSITION.

Being a *Seasonable WORD*, to Alarm those that seem ready to  
*Draw Back*, that now they Stand up (by Improving Spiritual  
Weapons, *Ephes. 6. 13, 17.*) for their Religious MEETINGS,  
and Holy SERVICES, notwithstanding mens Acts and Decrees  
to the contrary.

Also some Sound ARGUMENTS at the End of this Book, to Con-  
firm the Truth Asserted; By a Friend of known Integrity.

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Written by EDWARD DELAMAINÉ, A Servant of  
the LORD of Hosts and KING of Kings; and one of  
the least of the yet many Thousands in *Judah*, that have kept  
their Garments Spotless, and their Virgin State Undeiled, from  
the filth and pollution of this Age.

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*Jer. 30. 21. who is he that engageth his Heart to approach, or ap-  
pear for me, saith the Lord.*

*Nehem. 6. 11. Should such a man as I flee?*

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THIS SHORT

# Epistle Dedicated

TO

The Churches and Congregations of Christ in this Nation, that have Witnessed, Professed and Practised, a Pure Separation, from all the Worlds Worships, Ordinances, and Traditions : *Grace, Mercy and Peace be multiplied to you in the Lord Jesus.*

Dearly Beloved,

**Y**OU are much upon my heart, and in my thoughts; I think my Self, yea Life well bestowed, if spent, or offered on your service and behalf; nothing will so much contribute to my joy, yea in a manner an addition to my Life, if ye stand faithful for God in this Day, and in the Trials you will meet withal. Oh my Friends, God Calls, His Servants Call, His Dispensation Calls, for you now to appear and stand up, like men for God; it's the desire of my soul that I may see your Faces with joy, in the day of account; and that will not be, unless I see your Faces, your Lives, with boldness and faithfulness for God.

Having some leisure since my enlargement from Jehovah's Furnace, in visiting some of the Lords People, I thought it needful to present this following Treatise to your use, you Heirs of Glory, born of a high Birth from above, descended

*cended from the Royal Race of Heaven, to you this Mite is given. Oh ! me-thinks when I consider, what you are born to, what you are Heirs of, what a Father you have, what a Kingdom and Glory to receive, I cannot serve you too much, nor do enough for you.*

*And I hope in the sence of what God hath done for you, and your Interest in him, will draw you forth, yea be so prevalent upon your Spirits, that ye cannot do enough, or lose enough for him: Count nothing to dear to part with for him, no Enemies so great, so potent, that can make you desert the Lord. My beloved, if you would be of such a spirit, as I treat of in this Epistle, you must set light by the things here, have all of that nature under your feet, you must die to the World, and have your Affections crucified to it.*

*So earnestly praying for your great Progreſs and preſſing forward in the Work of your God, and withall affection deſiring the great proſperity of your Inward man, with the once more Reviving, Flourishing ſtate of Beauty and Glory of the Churches of Chriſt in theſe Nations: I reſt,*

*Your Brother and Companion, in the  
Sufferings and Tribulation of our  
Lord and King; unto whom be all  
glory honor and praise in his Church  
throughout all Ages, world without  
end, Amen.*

*EDWARD DELAMAIN.*





Gods Loud Call  
FROM  
H E A V E N;  
TO  
Rouse and Awaken His People in the W O R K  
of their D A Y.  
O R,

*The S A I N T S Great and Present D U T Y, in Bearing and Declaring A P U B L I C K T E S T I M O N Y and W I T N E S S for G O D, in Owning the L O R D and his Ways before all Men, and in the midst of all O P P O S I T I O N.*

Dearly beloved Brethren,

**W**E were not born for our selves, but in the first place to Serve our God, and then to be Useful one to another : *Self*, God never designed to be reserved; a Selfish Spirit God no where Ownes, nor any where Commends; He that seeks to *Save* himself, shall undoubtedly *Lose* himself, was a Doctrine taught by the Lip of Truth; if we be Self-seekers, we shall in the end be Self-losers : *Self*, it's the greatest hindrance and block that lies in a mans way to Heaven.

I see

I see and perceive, the Evil of the Day in which we live, what mens Spirits are, and how incident it is to the Lord's People to be crying out, saying, *Master, save thy self; Husband, Brother, Friend, save thy self;* But these *savour* indeed of self, and not of the things of God. It was more than an ordinary Impulse of Spirit that drew me forth, not onely to be minding my own Duty in relation to this Day, but also others of theirs, touching their Generation Work; not so much to contend for Crowns and Dignities here below, for Scepters and Kingdoms, Oh these are poor and beggarly things and perish in the using, fit onely for those whose Portions are in this Life; But let us stand up and declare for our God, and his Wayes, and Ordinances.

Therefore for a Foundation or Ground of my Discourse, see that eminent Place,

Matth. 10. 32.

*Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in Heaven.*

The Lord Jesus in the Verses going before, was Dehorting his Disciples from the Fear of Man; implying thereby, that should they admit or entertain, slavish Fear of Man, it would prove a great Impediment, or Lett, to their Confessing of Him.

In the Words read, you have these Particulars.

*First*, A Duty laid down, and that is, *To Confesse Christ.*

*Secondly*, The Universality of the Duty, [*Whosoever*] Christ excludes nor exempts none from this Service.

*Thirdly*, You have the Persons before whom Christ must be Confessed, and that is *Man*.

*Fourthly*, The gracious Promise of Christ, what he will do for those that Confess him before Men; And that is in two parts,

1. *I will Confesse him*, (saith Christ.) It is a Work that he will not leave for men to do, no nor for Angels, *I will do it*; saith Christ, *I will Confesse him*; A Work that Christ himself will be employed in.

2. *As*

2. As Christ himself will *Confesse* those that *Confesse* him, so he will *Confess* them *before* his *Father* ; He doth not say it shall be before Men and Angels, but *before my Father* ; He that is the greatest and can do the most good, him will I confess you to.

There are two Words in this Scripture, will be needful to inquire into.

1. What is meant by *Adm* ; And that notes *Wicked Men*, or the *World* ; it cannot be meant the *Saints*, for they are to *Confess* Christ *before men*, which must be understood the *World*.

2. What is meant by the Word *Confess* ; It notes a *Publick Owning and Declaring* : See a few Scriptures for this, *John* 9. 22. *These words spake his Parents, because they feared the Jews ; for the Jews had agreed already, that if any man did Confesse Christ, he should be put out of the Synagogue.* By *Confessing* here, must be understood, *A Publick Owning and Declaring of Christ* ; And great prejudice attended those that did thus *Confesse* Christ, they were *Excommunicated* by the *Jews* : So likewise in this our day, Men *Jeopard* their *Liberties and Freedoms*, by *Publickly Owning* of Christ. See also, *John* 12. 42. *Nevertheless, among the chief Rulers also, many Believed ; but because of the Pharisees, they did not Confess him, lest they should be put out of the Synagogue.* Oh this is the *Cale* of many in this Day, they are afraid to *Confess* Christ, to *Bear a Publick Testimony* for him, to *Own* him ; lest they should be *put out* of their *Places, Imployments, Tradings and Callings* : Now from this Scripture mentioned, you may observe this, *That it is not enough for men in an evil day, to Believe in Christ, without a Publick Owning and Declaring for him.* These *Rulers Believed*, but yet they came short of their other Duty, which was as great and necessary ; Many think now, *That if they Believe in Christ, and Own, and Confesse him betwixt God and their Souls, that it is enough and sufficient* : No, no, that will not serve the turn, God *Commands and Expects* otherwise, *A Publick appearing for him, a Confessing of him before Men*, yea though it be in a time, when it may be *Criminal* so to do, when it may expose them to *Sufferings or Death*. See also, *Acts* 24. 14 *But this I Confess unto thee,*

that after the way which they call *Hereſie*, ſo *Worſhip* I the God of my Fathers. As if the Apoſtle ſhould ſay, *I do here Publickly Own and Declare.*

Thus having opened the Words, I ſhall lay down this Doctrinal and Practical Truth from them.

*That there ought to be a Publick Teſtimony born for the Lord by his People before the World.*

This is that which God looks for, his Word calls for, and which I would fain treat on.

This Duty is ſo weighty, that the Omiſſion thereof is no leſs counted, than a Denying of the Lord. See *Matth. 10. 33.* Denying the Lord is put in oppoſition to a not *Confeſſing* of Him, to a not bearing a *Publick Teſtimony* for the Lord.

I ſhall lay down theſe few things.

*Fiſt*, Shew that the worthy Saints before us did bear a *Publick Teſtimony* for the Lord in the World.

*Secondly*, Shew what *Teſtimony* we ought to bear for God, and wherein we ought *Publickly* to Own Him.

*Thirdly*, Give you the weighty Reaſons and Grounds, Why the Lords People ought to bear a *Publick Teſtimony* for him before the World.

*Laſtly*, Lay down the whoſom and profitable-Use of this Doctrine.

For the *Fiſt*, See *Luke 12. 8.* *Whoſoever Confeſſeth me before Men, him alſo ſhall the Son of Man Confeſſe before the Angels of God.*

And that Scripture in *2 Tim. 2. 12.* is ſomewhat remarkable, *If we Suffer, we ſhall alſo Reign with him; but if we Deny him, he will Deny us.* Here the Apoſtle oppoſeth *Denying* to *Suffering*, Implying that *Suffering* attends *Publick Owning* of God.

But ſee that rare Spirit in *Nehemiah, 6. 10, 11.* when his Friends and Companions, adviſed and counſelled him to Meet within the Temple, and ſhut the Doors: he makes them this Answer, *Should ſuch a man as I Flee?* He eſteemed it a *Fleeing* from God to be *Private* when he ſhould be *Publick*;  
Oh

Oh no, he abominates the thoughts of that, to go into a Corner now, when he ought to bear a *Publick Testimony* for God; *Should such a man as I am flee?* I that have been so eminent for God, one of the first that engaged in the Work of God; I that have been so instrumental to carry it on hitherto; I that have been a mighty encourager and heartner of others in the Cause of God; I that have gone through and overcome so many Oppositions, Difficulties, and Impediments; should such a man as I flee? should I now shrink back, and draw my neck out of the collar? *I will not go in*, saith he: nay though it might have saved his Life, yet he would not do it, *I will not go in*. Oh my Friends, keep alive your holy Resolutions for God. Now *Nehemiah* declares in *Vers* 13. the evil tendency of his being *Private*, when he should be publick for God; such an Act or Practice, occasioned through fear, would be a sin against God, and matter of reproach for the Heathen.

Oh it's not for Christians now to run into corners and holes, but to be *Publick* for God, to stand up for him, now if ever. See *Acts* 4. 17, 18. Compared with *Chapter* 5. 25, 28, 29. When the Apostles were Commanded by the Rulers then to *Preach no more in Christs Name*, one would have thought they might have Preached his Name though it had been in private; No no, they were of a more *Publick Spirit* for God, they went as Publickly as they could, and *Declared openly the Lord Jesus*; they would not do what the Rulers would have them, they were not of such base Spirits, as to stoop to mens wills and lusts and sinful Commands: Did men say they should Meet no more to speak in that Name? they are resolved to meet whatever come on it, so little did they fear the Breath of poor Worms. Oh Beloved learn of these Primitive Saints to be thus spirited for God. You have likewise an account concerning *John* the Divine, *Revel.* 1. 9. He was Banished into the Isle of *Parmos* by the Emperor, for the *Testimony of the Lord Jesus*, his *Publickly* Owning and Declaring the Lord. And *Revel.* 6. 9. *Some were slain for the Testimony which they held*, which they *Publickly* Owned; Here were faithful Souls, that kept their *Testimony* for God to the very Death. Thus much for the first Thing.

But now, *How and Wherein must we bear a Publick Testimony for Christ?*

*First*, For his Person, *He that shall Confesse [ Me ]* saith Christ. He is now Villified, now Reproached, and set at nought, therefore we ought *Publickly* to Own Him, to stand up for Him, and to declare for this man Christ Jesus, though he is called by the Vile sons of men, a *King of Clouts*, they see *no Comeliness in him*, nor do they desire, *that he should Reign over them*: Oh but do you Own Him both in his Person and Government.

Remember he is your *KING*: It's true, *in the day of his Humiliation*, he had no outward *Comeliness*, no outward *Beauty*, it was all within, there was his *Beauty*, there was his *Comeliness*; But the day will come, that in his very Person there shall be visible *Beauty and Splendor*, *Isaiah 33. 17. Thy Eyes shall see the King in his Beauty*: He shall be in such glory then to the confusion of all his Adversaries; Oh therefore *Confesse* him now, stand up for him now, let him be to you *the chiefest of ten thousands*; and consider, that he one day, will be the Judge of the whole Earth, when Kings and Potentates shall throw down their Crowns, and shall come trembling before him, bidding *Rocks and Mountains to fall upon them, and cover them*. Oh who would not own this Lord, this Potentate, this Mighty One, now in this day, when he is set at nought?

*Secondly*, As you must Own the Lord in standing up for him, in Vindicating of him, so also his *Words*, and therefore Christ saith, *He that shall Confesse me, and my [ Words. ]* Of his *Words* there are *Two* parts:

1. His Precepts, these ought to be Owned; The least Command is worth Suffering for.

2. His Principles in matters of Faith; We should contend earnestly for those Principles and Truths we Own, being the Faith of the Gospel.

How is God's Word, I mean the Scriptures, set at nought this day? How are they Villified and abused, by a People of great Profession, and pretended holiness and zeal for God? Now the more Christ's *Words* are Despised, the more we ought to Own them, and set a high esteem on them. Really if such



a Generation had the Power as they have the Will, what would become of this Revealed Word? And therefore what may come to pass we know not, but of this be assured, that *perilous days are coming*, in which the Word of God, I am persuaded, will by Satan and his Instruments, be indeavoured to be thrust out of doors; How doth it therefore highly concern you to stand up for it? For,

1. It is the great means of Conversion and Illumination.
2. It is the great Rule for you to square your Life and Actions by.
3. It is the great Cabinet, that contains all the Lords Promises and Intentions of good to you; and believe it, if you Own Christ's Words, he will look on it, and so take it, as a owning of Him; for he that contemneth or despiseth Christ's Words, contemneth and despiseth Christ.

A *Third* thing that you are to *Confesse* of Christ, to Own, Stand for, and Publicly Declare, is, *The Worship, Service, and Ordinances of God.*

The more men set them at nought, the more men cast dirt upon them, the more do you highly esteem of them, and prize them; Oh how do men endeavour in this our day to lay aside the very Ordinances of God, the pure Worship of God, by introducing their own Worship, and their own Traditions, and their own Imaginations! which are abominable in the sight of God. Do men trample upon Believers Baptism? Do you the more stand up in the Vindication of it; for remember, that this and the rest of the Ordinances that God's People practise, they are the Lord of Heaven's Ordinances, of the Divine Majesties own Appointment, and Institution, and therefore deserve to be highly owned and esteemed. Now in mens false Worship and Traditions set up, there is a very fair shew and outside, like *Nebuchadnezzars* Image made of Gold, sumptuous to behold, and so to affect the carnal Eye, but there is not a Word or Tittle of Gods Command, or Precept for it; Which Command of God indeed is the beautifying and adorning of his Worship and Ordinances, but is wanting in the Worlds Worship, namely the King of Heavens Authority for it; now the Worship and Ordinances of God; are very



very mean and low as to the outside of them, but their Beauty is within, their Comeliness within, they are *like the Kings Daughter*, Psal. 45. 13. *all glorious within*. Now this the World sees not, and therefore casts them away, as things of no worth; but let the Lords People consider that they are the Conduit Pipes, through which the Lord conveys Spiritual strength to his People, *The way of the Lord* (saith the wise man) *is strength to the Upright*, Prov. 10. 29. This way of the Lord is to be understood the Commandments and Ordinances, Psal. 119. 32. They are strength to such, as do sincerely own and partake of them.

Another Reason why the Lords People should Publickly Own and stand up for the Worship and Ordinances of God, is, Because they are the Means, and the direct way to Heaven and Salvation; No Blessing or Promise of Glory, out of this way and means. God hath chalked out a Way, made a Rule, a Path, for souls to go to *Canaan*; and that is the Way of his Worship, and Service, his Ordinances, and Commandments: No going to Heaven but by this way; therefore how doth it concern the Saints to Stand up for it, to Vindicate and Own this despicable and mean Way of God (as to outward appearance) though the Powers of the Earth act contrary to it.

And pray consider how mighty zealous, careful and tender hath God in all Ages been, of his Worship and Ordinances, he will not have a hand, no not so much as a finger in it besides his own; he accounts it high presumption for any of the sons of men, to go to alter, model, or new form his Worship and Ordinances, thereby imputing no less than the want of Wisdom in the Sacred and Divine Majesty of Heaven: And consider how severely God hath dealt and punished those that have adulterated, and derogated from the Worship of God, the very Sons of *Aaron* by offering *strange fire*, must not be spared, but *fire from heaven must destroy them*. See, consider and fear, *Leviticus* 10. 1, 2. If *Uzza*, though a good man, shall offer to *meddle with the Ark of God*, Gods displeasure from Heaven shall follow him, *1 Chron.* 13. 7, 9, 10. Because none were to meddle with that, but his holy Ministers. See *1 Chron.* 15. 2. That hand of *Jeroboam* that made the golden Calves

Calves, perished and withered, *1 Kings 13.* the begining. And that *Nebuchadnezzar* that made the Golden Image, to be Worshipped, *Daniel* the *third*, was the very man that the Divine Majesty Plagued, in turning him to a Beast, for the space of *Seven Years*, until he came to acknowledge the true God, See *Daniel 4. 24, 25, 27, 28, 29, 33, 37.*

Now seriously consider, If God was then so strict and severe in punishing those that Violated his Worship and Ordinances, given by his Servant *Moses*; Oh how strict and Severe will he be now to such, that make void Gods Commands and Ordinances, by their Tradition? Seeing it is given by his Son, the Lord from Heaven, declared to be the Mighty God, and onely Potentate.

A *Fourth* thing that the Lords People are to *Confess* of Christ, or to bear a Publick Testimony for, is in reference to his People, to Own and Stand up by each other, to be mighty unanimous, and of one Soul in the things of God. The Lord's poor People are now made as the dirt in the streets, of no esteem, of no worth; Oh you are to own them: though they are very Low, yet consider they are the Heirs of Glory, that shall one day Judge the World, yea their Persecutors. Little do Kings, and Mayors, and great Men think, that those whom they now Persecute and Imprison, shall one day become their Judges. I had rather be in the state of a Persecuted Worm, than to be a Persecuting Prince. Oh consider that the Saints, they are the Jewels of God, though now they lie in the dirt, there will a time come of their *making up*, yea Glorious like unto their Head; Oh that Men would consider, That *whatsoever they do to Christs Lambs and Followers, he will take it as done unto himself*, *Matthew 25. 45.* See *Acts 9. 4.* *Saul Saul, why Persecutest thou me?* Alas, might *Saul* have said, Thou art too far out of my reach to Persecute: I, but *Saul* Persecuted the Lords Members, and therefore it was taken as to himself. Here is one thing worth observing, *That there is a mighty sympathizing, and fellow-feeling in Christ the Head, to his People the Members.*

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Are they toucht and hurt on Earth? he feels it in Heaven; and no sooner do his Members receive wrongs from Men, but their Head is right sensible of it: *Saul, Saul, why Persecutest thou me?* Like to a man that receiving some Wound or Blow, with the pain doubles his words; Oh, oh. So Christ in this Case, he was so toucht with his Peoples sharp wounds of Persecution, that he suddainly crys out, *Saul, Saul.*

Then let the Sons of *Sion* be exhorted to Own the Lords People, though Imprisoned and Persecuted, be not ashamed to Own them, though now they be clothed in Rags, and sit on dunghills, and eat the Bread of sorrow, it will be otherwise, when their King Comes.

A Fifth Thing in bearing a Publick Testimony for the Lord, and that is, to stand up and Declare for your Meetings in the Service and Worship of God; Oh be not of that fearful, timorous spirit, that will in such a day as this, either go into Corners, or else run to Steeple-houses, those Heathenish and Idolatrous places; but keep you to your Publick Places of Meeting, do not relinquish them; Do men Decree and Proclaim against your Meetings? Oh remember, That the God of Heaven hath Decreed and Proclaimed, that ye shall Meet. See *Hebrews 10. 25. Forsake not the Assembling of your selves together*; If so, then Gods People, the Church, ought not to divide, and to Meet separate, into Corners, into divisions and parts, but in such a Place where the Church may be together. Oh it is sad to Consider, that the Proclamation of a poor Worm, should not only Command mens persons, but their very Spirits also! Oh Friends, which is greater, and more to be obeyed, God or Man? Believe it, God is the Lord of our Consciences, he hath the sole Rule and Sovereignty there, it is his proper Prerogative: and therefore the Scripture saith, *He died that he might be Lord of all*, Rom. 14. 9. Acts 10. 36. Plainly Implying, That he is the great and onely Lord over the Consciences and Spirits of men, to give Laws, Precepts, and Commands, in Relation to Spiritual things: No man hath to do here, no Potentate, (but our Lord) hath to meddle here; if any King or Powers dare offer to intrench on mens Consciences, to their utmost Peril be it; and if men give way to their usurped

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Authorities, to their uttermost perils be it also; no Governours, nor Rulers have any more Power as from God, to give Laws in matters of Religion, or to Rule over mens Consciences, than they have to sit in Gods Throne in Heaven, or to pluck him from his Throne. Oh therefore, if this small Treatise should come to the hands of such men, as would lord it over mens Consciences, I charge you in the Name of the Lord, before whose Tribunal Seat, you and I must one day stand, be careful what you do; for this is a sin of such a high provoking nature, as God is resolved not to put it up, but he will take hold of Vengeance, and unsheath his Sword, and display his Judgements. Oh worm! darest thou be so impudent to put thy self in Gods stead, to meddle with mens Consciences, to lord it in Religious concerns? Oh who gave thee this Power? and whence hadst thou it? where and when? I will assure thee, That the Great God of Heaven will severely punish for this, when he comes to Judge thee.

But a Word now to the Lord's People; stand up for your Meetings, and holy Services, let Men and Powers Decree never so contrary; Do you return *Nehemiah's* Answer, See *Chapter 6. Verse 3. I am doing a great VVork, and I cannot come.*

Do men say, Leave your Meetings, and come to the Place of Worship that our Law and Governours allow of? Do you say, We are doing a great Work, we are Serving our God, according to his own way, we are serving him, according to his own appointment, we are doing a great work in our Religious Meetings, namely, *to build up one another, to strengthen and edifie one another*, we are doing a great Work, teaching and instructing the blind World, we are doing a great VVork in our Religious Meetings, bringing, leading, turning poor souls to God; this Work we do, and we cannot come to obey Mens VVills, Lusts, and sinful Commands.

In the other part of the Answer of *Nehemiah*, which is very considerable, speaking to his Adversaries, he saith,

*Why should the VVork cease, whilst I leave it: and come down to you?*

Is there any Reason for it, Oh you Sons of Men, you Earthly Powers,

Powers, that at your Commands we should let *the Work cease*, which we are to perform in our Religious Meetings? *Why should the Work cease*, the great *VWork of our God*, in building his People, in teaching and instructing the *VWorld*? *Why should this VWork cease*? for we to come and obey your Commands, to leave our Meetings; *we will not do it.*

There are two Principal *Reasons*, why the People of God should Declare, Own, and Stand up for their Publick Meetings.

*First*, There are the Souls of Gods People to be edified, built and strengthened, this is one great end of Assembling and Meeting, which God hath ordained, that the Saints should be *built up in their most holy Faith, that they should be strengthened and confirmed in the things of God*: And without all doubt those Famous Souls in *Malachy 3. 16.* made this the great end of their Meeting, to build, strengthen, and fortifie one another in the things of their God, in that sinful day. Oh my dear Friends, consider that your Tryals will be great, your Enemies many, *Fears within, Temptations without*; therefore what great need and necessity is there for the keeping up of your Meetings, the strengthening and confirming each other in the things of God?

But *Secondly*, That you may be a means to Instruct, and Teach, and Inform the *VWorld*; This is another end why God hath designed his People to be Publick in their Meetings for Him, that they may be useful to the *VWorld*, to Sinners; That we may Preach, *Col. 1. 28. VVarning every man, teaching every man, that we may present every man perfect in Christ*; For God would have all men to be saved, and to come to the knowledge of the Truth, *1 Tim. 2. 4.*

Now Gods People cannot be thus useful to the *VWorld*, to Sinners, as God expects, and as their day-duty requires, if they should Meet in Corners, run to Holes; if they should be Private. Oh! Christians should be of General and Publick Spirits, like their Father, to mind the good and well-being of All Men; That poor souls which are ignorant, may be informed and enlightened, and be acquainted with the *VVayes and Truths of God.*

God hath not been wanting for the Conversion and Salvation of all Men, and therefore hath ordained Means to it; Namely, the Preaching of his VVord by his Servants, and they ought to do it though Force and Violence prevents them.

Oh shall men detain you by words, or make you afraid, and to be remiss in this Duty, which is so necessary? Know, that if in your Publick Meetings, one poor Soul be got and gained to Christ, and caught in the Net of His Gospel, though you be had presently away to Prison, Verily I say, it's worth Suffering for; That one Souls gaining, will make amends for your Imprisonment, and occasion matter of great Joy.

And in our Publick Meetings, let the Powers know, that we come not in scorn, spight or contempt of their Rule and Government, but it is in obedience to our Gods Command, to his Requirements to us to serve him, and be useful in our Meetings, both to his People and the VVorld.

And to the Saints I say, let them seriously consider the 5<sup>th</sup>. of *Matthew* 14, 15, 16. and see how inconsistent that is, how opposite, how contrary to their being of timorous spirits, fearful spirits; to be private, when God calls for Publick manifesting of themselves for him, to be *the Light of the VVorld; a City set on a hill that cannot be hid*. Thus much shall suffice for the *Fourth* Thing.

And *Lastly*, In your Publick *Confession* of Christ, you must Own Him, in all his Ways and Dispensations to you, which He may lead you through, *to follow the Lamb wheresoever he goes*; Let Him lead you where he will, still to Own Him, and Stand for Him: If the Lord lead you to Death, yet to keep close to him; For know, that the worst of Dispensations is the way to the best of Conditions; The Cross is the direct path to the Crown.

Through the *VVilderness* God leads us to *Canaan*; little do our Adversaries think what good they do us by their Persecuting of us, they usher in, and hasten our Redemption and Glory; Did they but know what good they did, by their cruelty to us, they would be apt to envy us: Oh all their Persecutions, Cruelties and Infringments of Liberty and Freedom,



is (if Christ's VVords be true, as they are) but the hastening and setting forwards of our Redemption, *Luke 21. 28. VVhen these things come to pass, then look up, and lift up your heads; for your Redemption draws nigh.*

Ah Lord, is this a time to *look up, and to lift up the head*, when we see great men are against us, they that hate us bear Rule over us, and Thy People are very low and weak, no visible means attainable: Well saith the Lord, *your Redemption draws near.* How near was *Israels Redemption* of old? when they were in the greatest of straits and miseries, that possibly could be imagined, yet then Deliverance was near, even at the door; Now the Lord is the very same as he was in all Ages past.

Now if the Lord lead you through ways most crosse to flesh and blood, and most shameful and reproachful, yet do you follow the Lord in them.

Now I shall come to the *Third* Thing proposed, and that was,

1. To give you the *Reasons* which are weighty and considerable, *VVhy there ought to be a Publick VVitness and Testimony born for the Lord in this day.*

VVhen I speak of *Owning* the Lord, I mean and intend, his VVords, his VVorship, VVays, People and Ordinances; All these I include in *Owning* of Christ.

The *first Reason*; Because God hath always kept a Remnant in the VVorld for this end and purpose, and for this cause God hath placed you in the VVorld. VVho are to stand up for God but his People? and who are to bear his Name but they?

Oh wherefore is it, that in all Ages of sin and wickedness, God still had his Remnant amongst them? was it not to *Declare and Stand up for Him*? In the great wickedness of *Sodom and Gomorrah*, God had a Righteous Lot, *2 Peter 2. 7, 8. And delivered just Lot vexed with the filthy Conversation of the wicked;* for that Righteous man dwelling among them, in seeing and hearing, *vexed his righteous soul from day to day with their unlawful deeds.* When *Twelve* were sent to Spie out the Land of Promise, *Ten* of those *Twelve* proved treacherous, and brought up an evil Report of the Land; yet there was a Remnant, namely *Caleb and Joshua* that Stood up for God, and bore a Publick

Testimony



Testimony for the Lord, that Owned the Lord in that day. See in the great *Abomination* and Idolatry of King *Nebuchadnezzar*, there was a Remnant at that time, that Stood up for God, that bore a Publick Testimony for God against the wickedness of their day. So in *Malachy* 3. there was a Remnant that Stood up for God, and kept their Religious Meetings in the face of all Opposition : *Then they that feared the Lord, met often together* : They Met before in a day of Prosperity, I, but now it shall be *often*, more frequent than before. So also, after the Lord *Jesus*, there was a Remnant that Appeared and Owned the Lord, though against the Decrees and Orders of the Rulers. So in the *Marian* dayes, God had his Remnant then, that Owned and confessed him; And think you not that God hath his Remnant now in this Nation? Yea surely. Oh my Friends, it's you that must be Witnesses for Him, this God looks for, and expects at your hand, therefore let me intreat you to answer the Work of the day. Wherefore have you lived to this time? Wherefore hath the Lord Reserved you to this Age, but now to Own Him and Stand up for Him, in the Vindication of his Honour, Glory, Truth, Wayes, People and Ordinances, and your Religious Meetings? See that saying of the Lord *Jesus*, *John* 12. 27. *But for this came I into the World*; And he saith also, *For this cause came I unto this hour*. Oh! so say you, *Some Years ago I was in the Battels, and the Lord Covered my Head in the Day of Battel; though Death was near, yet he preserved me, and hath kept me to this hour*: Oh wherefore is it, but now to Appear for the Lord, and to Own Him, notwithstanding Mens Acts to the Contrary? *For this cause came I to this hour. Some years ago I was in great sickness near unto Death, but a Step betwixt me and Death, many died on the Left hand, and on the Right, and yet my Life was preserved and is to this hour*; Oh is it not, that I might Confess the Lord, Declare for him, his Wayes and Worship? *Some years ago I was as a Sheep going astray from God, listening to strange Doctrines and Opinions, that had almost drawn to Errors and strange Delusions*; Oh! but the Lord hath taken my feet out of the Snare, and redeemed my Soul from the Error of the wicked, and hath Established me in his Truth to this day; Oh there-

therefore shall not I now in such a day as this, when his Truth is Villified, his Wayes and Ordinances every where spoken against, doth it not behove me to Own them, and appear Publickly for them? You have a notable saying of *Mordecai*, to *Hester*, when he would have her stand up and use her Interest in Owning the Lords People; See *Esther* 4. 14. *Who knoweth*, saith he, *whether thou art come to the Kingdom, for such a time as this?* So say I to the Lords People now, *Wherefore hath God brought you forth in such a time as this, in such a generation and age as this*, but more than ordinarily to Act for Him, yea Publickly to Own Him and Appear on His behalf?

A *Second Reason*, why the Saints ought now to be Publick for God, and all Religious concerns, is, Because, *The Lord, his Word, his People, his VVays, his VVorship and Ordinances, are Publickly Disowned, Openly Blasphemed and Reproached*; and therefore there ought to be a Publick Owning and Declaring for the Lord and his VVays.

Oh the Publick Villifying of God his People and Ways, in the publick Places of this Nation, and that by those that call themselves Ministers, and make it their business to revile the Lord, reproach his People, and Villify his Ordinances, and therefore it behoves Saints to be as Publick as possible, in their work and duty, in their honouring of God, in their extolling of God, in their clearing and vindicating of his poor People, in their esteem and setting forth the Excellency, VVorth and Commendation of the Ordinances of our God, that the vile sons of men do trample under foot. God's Name this day is Publickly dishonoured and Blasphemed, if not by Authority, yet silently passed over and winked at; Oh where are the Lord's VVorthies now? are they asleep? are they in a dream? are they drousie? Is your Fathers Name and Glory Trampled upon, and will you not be moved with it? will you not be concerned in it? Awake oh Sons of *Sion*, See you not what is done to your Father this day, and to his great and glorious Nante by which you are called? Oh how dear should his glory be to you, to whom you are so nearly related! In 1 *Sam.* 4. the later end, See the great Zeal that ancient servant of God had to the Honour and Glory of God, when it was Eclipsed

fed and Blemished, he was careless of his own Life and Being; when once Gods Glory was gone, his Life was but burnden to him.

Oh! therefore for the Lords sake, *forsake not the Assembling of your selves together*: Meet Publickly and often, cry aloud to God against the Abomination of the Day; Oh beg for a Spirit of prayer and supplication, that you may be kept from all defilements whatsoever, that you may wrestle earnestly with the Lord, that the Lord may say, *I will go down and see, if the sin be so great, as the cry hath come up to me.*

A *Third Reason*, why there ought to be a Publick Owning and Appearing for God, is, Because, *If there be not, it will put the Lord upon taking up a heavy and sore complaint against his People.* See Jer. 9. 3. *But they are not valiant for the Truth upon the Earth.* God expects Courage and Boldness in his People, in a Day when his Truth is slighted and contemned; he expects a Spirit suitable to the Day. Oh my friends do not grieve the Lord, put him not upon the Complaint; let it suffice and be sufficient that his enemies grieve him and cause him to Complain, but do not you do it; answer the expectation of God this day.

God expects not onely that his People should know the Truth, not onely believe the Truth, but to appear for it and own it, yea to be valiant and courageous for it. This word Truth is a deep word, there lies much in it, John 18. 37. *For this cause came I into the World, that I might bear witness to the Truth.* As it was with the Head the Lord Jesus, so likewise with his Members, the Lord's People; and by Truth must be meant the Things of God; Now the Spirit of the Lord doth call the Will, Mind, or Law of God, the Truth of God: See Psal. 119. 142. So then, it is clear, That all God's Appointments, Requirements and Ordinances, are bundled up in the Law of God, which is the Truth. Then our Religious Meetings are part of God's Law, and so the Truth we are to be valiant for. God's Truth is worthy to be Owned, and Suffered for, no People under Heaven have more glorious Truths and Causes to Suffer and Die for than we have; Oh therefore be Valiant and Courageous for it, God hath not been wanting

ing in making you Valiant and Courageous for his Truth.

1. He hath furnished you with rare Patterns, eminent Examples, rich and excellent Precedents; Witness famous *Nehemiah*, Should such a man as I flee? should I decline? should I dissent the Work and Interest of God? I that am so Eminent for it, so deeply engaged in the Work? should I now be Cowardly and Fearful? *I will not be so.*

See also those ever to be Renowned Three Children, *Daniel* 4. that valued not their own Concerns, their own Safety and Preservation, when the Interest and Glory of God lay at stake; *We are not careful*, say they, *O King*, to Answer thee in this matter; in this matter that so much Dishonours God, in this matter that so much Blasphemes the Divine Majesty, *We are not careful to answer thee in this matter* that so much entrencheth upon Gods Prerogative, our Consciences; And say they, but if not, put the worst that may be, yet *We will not bow down to the golden Image which thou hast set up*; Thereby teaching us this wholsom Lesson, That they were of such valiant and heroick Spirits for God, that they would not decline, dissent, nor relinquish, the Work, Cause, and Interest of God, although all visible helps and means failed, or were denied and withheld from them; But if not, we will not Conform to the Worship which thou hast set up.

Also, Witness those worthy and noble Spirits, the Primitive Christians, that bid their Adversaries Judge, *Whether it were better to obey God or man.*

But Secondly, we have great Means, Ability and Strength from God, to make us Valiant and Courageous; God will not be wanting in supplying us with Strength sufficient for the day in which he will bring us forth.

Thirdly, God hath made great Promises and Rewards to his Courageous and Valiant ones; Oh! how should the great Reward of Glory animate his Peoples Spirits, heighten their Zeal, elevate their Affections, increase their Courage for God? My dear Brethren and Friends, you stand this day betwixt two Pillars, betwixt two Rocks, or rather betwixt two flaming Swords, to enliven, to support, to give an edge to your Courage and Valor for God in this Day. On the one hand stands eminent Examples, worthy Presidents, for Courage and  
Bold-

Boldness for God : On the other hand stands *Rich Promises*, and *Large Rewards*, for your Courage and Boldness for God. Thus Christians are you beset, thus are you environed round about on each side. Oh me-thinks, how can Saints Act now less than Eminently for God ! than Excellently and Famously for the Lord ! Oh it should be below Saints Spirits to Act beggarly for God, privately for God, when they should be publick, when they should be of an open Spirit in appearing for God, though it procures a Prison ! Alas, that is not worth speaking of, Death it self is not to be mattered, Gods very Presence is able to make a Prison a Pallace to thee, and thy Bonds great Liberty : Through Grace I have experienced what I say.

*Fourth Reason*, why we ought to be Eminent for God, in Bearing a Publick Testimony for Him, in this evil Day, is, Because, *God will take it mightly kindly at the hands of His People, He will take special notice of it.* See that famous Scripture, *Mal. 3. 15, 16, 17.* Here were choice Souls, that appeared for God in an evil day, in *Meeting together*, and *speaking often one to another* ; Now saith the Scripture, *God hearkened and heard* ; It notes great Attention that God gives, He takes special notice of it, and of what these People did : Oh ! the Lord was so affected with these People, that he loves to stand and hearken, : What ! for them to Appear for him now, to Stand up for him now, to Own the VVayes of God now, when it was a Crime to be Religious, when Vice, and VVickedness, and all Abominations was in Fashion and uppermost ; *VVhen the wicked were set up, and those that tempted God were delivered* ; when the Ordinances of God were lightly esteemed and *set at naught* ; Oh ! then was the time in which these People *Met often* ; then did they Stand up for the Lord, his Truth and Ordinances.

Now this highly affects God, he is hugely in love with it, this he mightily eyes and regards ; *God hearkened*, he was mightily drawn forth to be in high esteem of this Act ; And saith the Scripture, *A Book of Remembrance was brought before him, for those that Met, and that thought upon his Name.*

This is like to Kings and Potentates, that when any of their Servants have done some rare and special Service for them, they are made one of their Favourites, and are Inroled amongst their famous Worthies, and Entered into the Chronicles for a Memorial.

So was the Case of *Mordecai*, he had done an Eminent piece of Service for the King, and therefore was to be Inroled in the Kings Chronicles, amongst his VVorthies, *Esther* 6. 1, 2, 3.

So also with the Lord, he hath a Book of Remembrance in which his VVorthies are Inroled, in which they are kept alive for a Memorial to Posterity. Oh! me-thinks, to consider seriously, that these People in all the days of Liberty, Freedom and Prosperity, when they served God, and met together and spake one to another, we do not find that *God hearkened and heard* then, and that he called for *his Book of Remembrance* then; but he doth it now when they in such a day Owned Him, and *Stood up for Him*: As if the Lord would intimate to us, that though he might silently passe over or forget all our actings for him, and servings of Him, and meetings in a day of prosperity, when Religion was in fashion, no Crime to be Religious: Oh but in a day of Adversity, in a day of Backsliding, of great VVickednesse and Abomination, God will not silently passe over, he will not forget his Peoples Services, and Actings for him in such a day; Then, when his People bore a Publick Testimony and *Met often*, was the very time in which the *Lord Hearkened*, and called for his *Book of Remembrance*.

Oh my dear Friends! How should this move you, induce you, draw you forth to this work and duty? Would you be accounted the Worthies of God, to be Inroled in his *Book of Remembrance*? Oh then Act Eminently for God, be Publick for him, Stand up for him, Own him in his VVayes, VVorthships and Appointments.

A Fifth Reason, why we should Bear a Publick Testimony for God, is, Because if we do not, it will be esteemed and looked upon as being ashamed of Him; and truly if we be ashamed of him  
now,



now, he will one day be ashamed of us. See *Mark 8. 38.* *Whoever therefore is ashamed of me, and of my words in this sinful and adulterous Generation, of him will I be ashamed, when I come in the glory of my Father with his holy Angels.* I do wish with my Soul, that all the Lord's People would seriously lay this Scripture to heart, *That [whoever] is ashamed to Own Christ now, He will in His Day be ashamed to Own them.* And Christ seems to intimate when Professors are most apt to be ashamed of Him, and that is, in this adulterous and sinful Generation : He may well and properly call this Generation, *adulterous*, they have adulterated and changed the holy and pure VVorship and Commands of God. *Isa. 24. 5.* God complains there, *That they had transgressed His Laws and changed His Ordinances.* And *Isa. 29. 30.* *And their fear towards me, saith God, is taught by the Precepts of men,* as it is at this day; and this is Spiritual Adultery, and Spiritual Fornication, which most Ages have been guilty of. Now for any man that hath Owned and Professed Christ, not to Appear for him, and Own his Truths and Ordinances in this adulterous Generation, what is it lesse than to be ashamed of Him ? Here is one Thing may be Observed,

*That it's possible for the very Disciples and Followers of Christ to be ashamed of Him.*

Christ makes a large and general Proposition [ *Whoever* ] *shall be ashamed of me* ; Let it be a *Paul*, or a *Peter*, I will be ashamed of him, I will disown him. It seems to be a strange Doctrine, *That the Followers of the Lord may be ashamed of Him* : Really, I should hardly have believed it, had not the mouth of Christ spoken it ; What, to be ashamed of Christ ! to disown Christ ! Is this possible ? Yea, it is.

Oh Friends ! VVho can find in their heart to be ashamed of Christ ? He that is such a good Master, such a good Lord. Never any lost by serving of him, never any repented their serving of him, he always fully and freely rewarded his Servants and Followers : But yet, and the more is the pity, his Disciples may be ashamed of Him. If we had no more Reason to confirm the truth of this, our Experience were authority sufficient ; VVhat our Eyes have seen, and our Eares have



heard, how many in this little time of Trial, which we have gone through, have been *ashamed of Christ*, of his VVords, VVorks, VVayes and People ; or else what means their going into Corners, into Private Places, their running into Heathenish Places, at the Wills and Commands of men ? If Men say they shall not Meet, they are contented; if Men say they must go to the Parochial Churches, they are willing to Conform. VVhat mean Persons fleeing into Remote Parts, before they are Pursued from their Native Parts ? Here is the Place, where we have Professed and Owned the Lords Truth, and here the Lord hath called us, and therefore here they ought to Stand to it, and Appear for it. Oh ! what means Persons turning their Backs upon the Works of God, by Swearing against them ? And how have many Leaders and Elders, been ashamed to Own their poor imprisoned Brethren ? hardly that kindness was received, as a Visit in the Goal ; the Lord lay it not to their charge. Oh what means mens using such indirect unlawful meanes, to rid and free themselves from Trouble and Suffering ; But that they do evidence, that they are *ashamed* of the Lord, and so cast off his Service and Crosse ?

Oh my Brethren ! In your Publick Owning of the Lord, be exhorted not to be *ashamed of Him* ; Be not *ashamed* of His Wayes, though contemptible ; nor of his People, though poor and low : the time is coming, when they shall be the Excellent, and the most Honourable in the Earth : Be not ashamed of the Crosse of Christ ; if the Lord put you upon difficult Service, crosse Work, as I may call it, which is most ignominious and shameful, be not *ashamed of it*. Christ underwent much shame for you, it's but Reasonable that you should undergo a little for him ; He mattered not all the Scoffs, Jeers, Flouts, Buffetings, and what not ? and all this from the hands of the Vulgar, for your sakes ; Oh do you so for him : Let God put you upon the meanest and worst of Services, be not *ashamed* of it : Oh if it should come to passe that you should be Whipt naked, or put in the Pillory, be not *ashamed*. The Martyrs of late were so far from being *ashamed*, that the Ropes about their Necks they esteemed

esteemed as Robes for Christ, and from Christ : Remember those worthy Souls, *Acts 5. 41. They rejoiced they were counted worthy to suffer shame for the Name of God.* Let me tell you, that your not being ashamed of the Lord, his Wayes, and Crosse, is a great and blessed means to advantage the Gospel, and to benefit Souls. See that precious Scripture *Philip. 1. 12, 13. My Bonds, saith Paul, happened to the furtherance of the Gospel :* It's a strange Expression, it seems to be a thing very unlikely, that a man being kept close shut up in Prison, and yet should Advantage the Gospel, and Further that. One would have thought, that if the Apostle had been at Liberty, and been going from Country to Country Preaching, that might indeed have been a Furtherance to the Gospel ; Neverthelesse his Bonds and Imprisonment did. The Reason follows.

But to the *Second Thing.* The Apostle by his Bonds did not only Further the Gospel, but benefited Souls also, See *Vers. 14. Many of the Brethren waxed Confident by my Bonds.* A strange Product of Sufferings ! one would have thought, they would have been cast down, timorous, ready to draw back, to be discouraged, because their Champion was gone : no, they were not. But how can these things be, that they by *Paul's Bonds* should wax *Confident*, and the Gospel be *Furthered* ? See the Reason of it, *Verse 20. Paul was in nothing ashamed, but had all boldnesse ;* Was in nothing, no not of the Crosse of Christ ; There was a lively Spirit in *Paul* which attended him in Sufferings, which the men of the World knew not of.

It's reported amongst the *Indians*, that when the use of Letters came first among them, they admired at it, that some Ink being done upon Paper, Persons, though they lived a Thousand miles asunder, could yet Converse by a piece of Paper, and know each others Minds ; The *Indians* concluded there was some Spirit in the Paper. So when men do see the wonderful effects and carryings forth of God's People in Sufferings, they may well conclude with the *Indians*, that there is some Spirit in it, some lively Spirit for God, in nothing to be *ashamed*, but to have all boldnesse.

Now

Now, as for such as be *ashamed* of Christ now, he will, unlesse they repent, be ashamed of them; and it's sad to consider that in that day wherein Christ may do the most good, and wherein you will stand in the most need, then for him to be *ashamed* of you, to disown you; which if you had not been *ashamed* of him in *this adulterous Generation*, you might now have shared with Him in Glory, and been equal with his holy Angels.

The *Sixth* and *Last Reason*, why the People of the Lord ought to Bear a Publick Testimony for him before the World, is, Because (and pray mind it) *Christ will Publickly own his People before his Father and his holy Angels.*

He that shall *Confesse me*, saith Christ, *him will I confesse before my Father*; As the Lords People Bear a Publick Testimony and Owning of Christ, so one day He will do so to them: In that great day of Tribunal, when the Judge of the whole Earth shall passe a righteous Sentence and Judgement; First, He will bring his People upon the Stage before all the World, and whereas they have lived and died, with great Calumnies upon them, as Wicked Persons, as Hereticks, as Phanaticks, as the Tares, as the worst of Persons; Oh in that day Christ will Own them, yea before the World and his Father, and will Publickly Stand up for them, and make the difference who are his People, and who are not; who were the Tares, and who were the Phanaticks, He will set them before his Father and say, These are my Jewels, my Lambs and Followers, *they followed me in the Regeneration*, they bore a Publick Testimony for me before the World, they Owned my Wayes, my Worship, my Ordinances, yea when it was Criminal to do so; yea, it cost them their Liberties, their Freedoms to do it, also the loss of outward Enjoyments, and Relations; yea, to many of them the deprivation of Life it self; and I have engaged to them in their Life time, that I would Stand by and Own them before my Father.

Now the Lord of Heaven will clear and take off all those blots, calumnies, and reproaches, that have lain upon his People in the day of their Lives and Deaths, See *Mal. 3.*

16, 17, 18. *In that day, saith God, they shall be mine, when I make up my Jewels : Good Lord, what a strange saying is this, they shall be mine.* What Lord, were they not thine, when they Appeared eminently for God ? when they were singular for God, when *they Met often together*, when they Publickly Owned the Lord ? Yes, they were the Lords then, but in the day when he comes to *make up* the rest of *his Jewels*, he will Publickly Own them, they shall then be His, that is, declaratively, the World shall know it : Alas, now they are stigmatized with dreadful names, now they are called Phanaticks ; Oh but saith God, I will Own them, in the *Day when I make up my Jewels*, there shall be a vast disproportion, a large difference between *the pretious and the vile*, betwixt him that serveth God, and him that doth not.

Now a Word to Apply this Subject, and so Conclude with it.

Seeing this is a Truth, That the People of God ought to be Publick for God, to bear a Publick Testimony for him, to Own him, in this evil day : Then I would make this Use of it, and that is,

*To Exhort all the Lords People to labour after a choice Spirit for God, an excellent and singular Spirit for God.*

See how highly God takes notice and commends this Spirit in his Servant Caleb, *Numb. 14. 24. He was of another Spirit, and followed the Lord fully ; therefore, saith God, I will bring him to the Land, and he shall possess it.* Caleb was one of the Spies sent to search the good Land of Promise ; and Ten of those Twelve that were sent, brought up an evil Report of the Land, and so they discouraged the hearts of their Brethren. From whence Note,

*That the sin of Fear is of an Infecting Nature, it will Infect.* The Fear of Man brings a Snare, that is a true Proverb. And thus Fear went further, it bred Discontents in them, and they murmured against the Lord, and repined at his dealings with them.

Another Evil that followed this Fear of theirs, They spake reproachfully, and cast contempt upon the Works of God,  
and

and said, *Wherefore hath the Lord brought us forth of Egypt?* Oh how do men now turn their backs upon the Works of God, because they see a black and dark day over those Works, there is an Eclipse hath happened in the Sun.

Also these fearful Persons, went to make themselves a *Cap-tain, and so return to Egypt*, to the Vomit which they had Vomited up; It's even so now, because men do apprehend that the Work of God goes backward, therefore they will go backwards: The Lord make them sensible of their evil herein.

I, but now *Caleb* the Servant of the Lord was of a choiser Spirit, different from his Brethren, and that chiefly in *Four* respects.

1. He was very Bold and Courageous for God, did not at all Fear, nor was Daunted at the great Oppositions and Discouragements he met with: Now his Brethren were of a Fearful Timorous Spirit, they feared the great Walls, and the great Men there, but this was not in *Caleb*; The great Letts, Difficulties, and Obstructions, did not at all discourage or move him, he was of *another Spirit*, saith God, of a more choiser Spirit: Oh that this were in the Churches of God.

2. He had a Spirit of great Faith and Confidence, in Depending on God, and therefore speaks to his Brethren, concerning his Enemies, *They shall be Bread for us, and our God will help us*: Though no visible means, yet he had an Eye of Faith fixt on God; but his Brethren were of a Faithless and Unbelieving Spirit, but saith the Lord, *There was another Spirit in Caleb*.

3. He was very Zealous and Affectionate for God, though they were ready to stone him, yet he did not at all abate nor diminish his Zeal for God, though his Life might have been in Jeopardy: now his brethren were of base and lukewarm Spirits for God; I, but saith the Lord, *there is another Spirit in my servant Caleb*.

4. He very much persevered in his Faithfulness for God,  
and

and therefore the Lord saith, *He hath followed me fully* : Now this was not in his Brethren, for they declined and dissented this full following of the Lord, and therefore the Lord saith, that *there was another Spirit in Caleb*, a more choice and Excellent Spirit.

Now this is that which the Lord looks for and expects at the hands of his People, namely, *a full following of him*, both in his Requirements, and in all his Dispensations too, though never so cross to flesh and blood ; if God leads us ( through a faithful bearing Witness for his Truth ) to a Prison, to Banishment, to a Gibbet or Stake, we ought to follow him.

Believe it my Friends, it's this *other Spirit*, this choice Spirit, and no lesse, that will bear up a Christians head in this day ; It's not an ordinary Spirit that will carry him through all the Waves, Storms and Difficulties ; It must be this Singular Spirit, that was in *Caleb*.

Lastly Consider, That because of this choice Spirit, and following the Lord fully, he should enjoy the *Land of Promise*. From whence Observe this Truth,

*That God hath Choice reserved Favours to hand forth and bestow upon those that are of a Choice Spirit, and his close Followers.*

If there be any Rarity better than other, any signal Deliverance, they shall have it, they may as it were have the Lord's Heart and Hand to do them Good.

These things seriously weighed and considered, let us be up and doing for our God, Confessing and Owning of Him, and Follow Him fully, and so in the End he will Reward us, with Immortal Praise and Glory to all Eternity.

FINIS.



Here followeth some

# Sound Arguments,

To PROVE and CONFIRM the Truth  
of Bearing A

## Publick Testimony

FOR

# G O D ;

As it is Contained in this B O O K.

*Pennd by a FRIEND of Approved Integrity and  
Faithfulness for GOD, for no other Reason than to  
make an Hedge, that the Wolf Break not in and  
Devour the Sheep, and cause them to Flee into the  
F O R E S T.*

*Argument. I.*

**I**F Christ hath given full Power to his Church, as  
such, to Preach the Gospel Publickly, Administer  
Ordinances, and Officiating in other Matters re-  
lating to their Meetings in the Worship of God ;  
Then for to Neglect or Decline, at the Command of  
Men, is to Regard Man more than Christ :

But



But Christ hath given full Power to his Church, as such, to Preach the Gospel Publickly, Administer Ordinances, and Officiate in all Matters relating to their Meetings, in the Worship of God ;

*Ergo.*

*Argument. 2.*

If God spared not the Angels, when they would be as the Most High, or Intrench upon things which concerned His Sovereignty only ; Then He will not spare Rulers that do so, nor His People that Consent thereunto.

But God spared not the Angels, when they would be as the Most High, or meddle with things which concerned His Sovereignty only ;

*Ergo.*

*Argument. 3.*

If it be an Evil, to see a Thief Steal and be Silent, then it's a Evil to see Christ Controuled or Robbed of His Sovereignty and be silent.

But it is an Evil to see a Thief Steal, and be silent ;

*Ergo.*

*Argument. 4.*

Where Rulers , have no Power to Command or Controul, there it's no Transgression to Disobey :

But in Spiritual Matters, over mens Consciences, Rulers have no Power to Command or Controul ;

*Ergo.*

*Argument. 5.*

If the Church and Servants of Christ in these dayes, are bound to Follow the Example of Christ, and his Church in the Primitive Time, and they Met Publickly as a Church, against the Laws of the Rulers ; Then

the Church and Servants of Christ now, are bound to Meet together Publicly as a Church, against the Laws of Rulers :

But the Church and Servants of Christ in these days are bound to Follow the Example of Christ, and his Church in the Primitive Times, and they Met as a Church Publicly, against the Laws of Rulers ;

*Ergo.*

*Argument. 6.*

If Christ hath set His Church as a Light to the World, and an Ensign on a Hill ; Then they must Appear as a Church Publicly before the World, and not keep under a Bushel, or run into Corners :

But Christ hath set his Church as a Light to the World, and an Ensign on a Hill ;

*Ergo.*

*Argument. 7.*

If God hath Owned and Honoured his People, in their Meeting often together, and in Bearing a Publick Testimony for Him, in an evil day, and He is the same for Ever ; Then His People ought to be Encouraged to Continue and Promote Meetings, and to Bear a Publick Testimony for God in an Evil day :

But God hath Owned and Honoured His People in their Meetings often together, and Bearing a Publick Testimony for Him, in an Evil day, and He is the same for Ever ;

*Ergo.*

*Argument. 8.*

If the Scripture Commends Meeting together as a Vertue, and Reproves the Neglect thereof as a Vice, and that in an Evil day ; Then Meeting together ought to be Continued and Pursued :

But

But the Scripture Commends Meeting together as a Virtue, and Reproves the Neglect thereof as a Vice ;  
*Ergo.*

*Argument. 9.*

If we should Urge that for a Reason to Neglect Meeting together, which the Spirit of God Urgeth as a Reason to Frequent Meeting, and the People of God have found help therein ; Then we should Pervert Scripture :

But to Urge an Evil day as a Reason to Neglect Meeting together, is to Urge that for a Reason, which the holy Ghost Urgeth as a Reason to Frequent Meeting, and the People of God have found Help therein ;  
*Ergo.*

*Argument. 10.*

If the Prudent Prophets and Apostles could not but Speak the Things they had Learned of God, to the hazard of their Lives in an Evil day ; Then the *Prudent must not keep silent* in Religious Matters in an Evil day :

But the Prudent Prophets and Apostles, could not but Speak the Things they had Learned of God, though to the hazard of their Lives in an Evil day ;

*Ergo.*

*Argument. 11.*

If it be the Warfare of the Saints, to *contend earnestly for the Faith and Sovereignty* of Christ, and Freedom of His People, in Religious Matters, against all that Oppose them Publickly ; Then they cannot be as *Wise as Serpents and Innocent as Doves*, in seeing them Trampled upon, and be silent :

But

But it is the *Warfare* of Saints to *Contend for the Faith and Sovereignty* of Christ and Freedom of His People in Religious Matters, against all that Oppose the same Publickly ;

*Ergo.*

*Argument. 12.*

If it be the Character of a Righteous Man to be Bold in the Pursuit of a good Cause ; Then they that Flee, and give place to the Devil are not Righteous :

But it is the Character of a Righteous Man to be Bold in the Pursuit of a good Cause ;

*Ergo.*

*Argument. 13.*

That which Papists, or Episcopal Men and other sorts of Professors Contend for as their Principle, when the Powers are against them, as of right to be Allowed ; and yet to be against it, when the Powers are on their side, renders them Inconsistent in Principles, or Hypocrites in Profession :

But Liberty to Meet together to Worship God, according to their Understanding and Conscience, is that, that the Papists, or Episcopal Men, and other Professors have Contended for, when the Powers have been against them, as of Right to be allowed ;

*Ergo.*

*Argum.*

*Argument.* 14.

To do to all Men, as we would have Men do to us,  
is the Law of the Gospel :

But he that would have the Liberty of his Religion  
when he is Undermost, and will not grant it to others  
when he is Uppermost, doth not do to others as he  
would be done unto ;

*Ergo.*

*To him that knowes to do well, and doth it not, to him it  
is sin.*

*If you know these things, happy are ye if ye do them ;  
And that you may do them, is the Desire of*

D. R.

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T H E E N D.